

place of public worship. That land was a Government *peramboke*, but not necessary for any Government purpose. It should be assigned in the names of the Tandans to be used as a place of public worship.

163. Concessions to the Tandans.

MR. K. NARAYANAN (*Member, Nominated*) said that the income of the members of the community derived from their usual occupations such as tree-climbing and sawing timber, was not sufficient even for their livelihood, so that they were not able to spend anything for educating their children. The community was therefore backward in point of education and of wealth. He prayed that certain concessions be granted for the advancement of his community.

There were no persons among them possessing high educational qualifications. Only very few persons had passed the English School Leaving or Vernacular School Leaving Examination. The number of persons entertained in Government service from among them was still smaller. A larger number of qualified Tandans should be entertained in service.

There were only two educated women in his community. They had only Vernacular Examination qualifications. One of them was a teacher employed in the Puvur School and had put in a service of 17 years. But she was not given any promotion. The other, a native of Neyyattinkara, passed the Vernacular School Leaving Examination in 1096 but had got no appointment in spite of repeated applications. She should be entertained in the Education Department, exemption being granted from the rule regarding age-limit, if necessary.

The Government had granted half-fee concessions to poor pupils in Government Schools. So far as the Tandans were concerned, they were not able to pay even half-fees because of their extreme poverty. Full fee concessions should therefore be granted to them.

There were only very few persons in the Tandans community who had examination qualifications. They should be freely recruited to the public service. Only two English School Leaving Certificate holders had been entertained in service. One of them was employed in the Assistant Excise Commissioner's Office, Mavelikara. But he found it very hard to live at that place because of the unsympathetic attitude of the members of other communities. He should therefore be transferred to his native place on promotion. The other was employed in the Quilon Divisional Forest Office. He had a continuous service of six years—

DEWAN: Mr. Narayanan, you can speak on the general needs of your community but not advocate the claims of particular individuals.

Resuming, the member said that Mr. K. Kunjan Vaidyan, a member of his community, had put in a service of 24 years in the Ayurveda Department but had become only a third grade *vaidyan*. He should be promoted as a first grade *vaidyan*. There were a few others who were following the medical profession but who had not got the requisite examination qualifications. They should be given grants-in-aid according to their capacity and standing in the profession.

A *visha-vaidyasala* at Perinad was an absolute necessity because the place was infested with snakes and other poisonous reptiles. A *visha-vaidyasala* was already being run at Trikkadavur under the name of Saraswativilasam *Vaidyasala* by Mr. P. K. Krishnan Vaidyan. It would be enough if he was given a grant-in-aid.

The rule regarding age-limit for entertainment in public service worked unfairly in the case of the Tandans. It was with very great difficulty that members of that community managed to become educated. But before they could qualify themselves by passing examinations, they might have completed their 25th year of age. Even if they passed examinations before completion of that age, they could not easily get appointments in time so as to escape the operation of the rule. The members of the Tandans community should therefore be exempted from the operation of that rule.

The few members of the Tandans community already in service should, as far as possible, be transferred to their native places or at least to towns. In rural areas, they found it difficult to live because of the unsympathetic attitude of members of other castes.

DEWAN'S REPLY : Mr. Narayanan, no general exemption from the age-limit can be given to any community; and Government do not guarantee appointments to anybody who chooses to pass examinations. If your people want to take to education, they must not look to Government solely to provide them with means of occupation. They have to take their chance along with other communities.

The other points of your representation are noted.

164. Needs of the Nadars.

MR. R. SIVASUBRAHMANYA NADAR (*Member, Nominated*) said that the Nadars formed an important community in the State, their population being more than two lakhs, and that they ranked third among the Hindu communities in numerical strength, *i. e.*, next to the Nairs and the Ezhavas. But they were not represented on public bodies. The need for nominating a member for the Legislative Council from the Nadar community had been brought to the notice of the Government several times. But it was deplorable that such nomination was not made even for the existing Council, although lesser communities such as the Mar Thoma Syrians were represented by nomination. When the same matter was represented last year, an assurance was given that all minor communities would be represented by turns. The Nadars should be given nomination to the next Council.

The Nadars were more backward in English education than in Vernacular education. One reason for such backwardness was that there were no English Middle Schools in big Nadar villages. Agastisvaram, the chief Nadar centre of South Travancore, was an instance in point. On the application of one Mr. Gurunatha Marianda Nadar, the Director of Public Instruction, Mr. J. Stephenson, granted permission to open a Middle School and asked the applicant to obtain permission to construct a building on a *poramboke* site selected for the purpose. The Land Revenue Commissioner had recommended the grant of such permission by the Government. But in the meantime, the Ag. Director of Public Instruction issued a memo to the applicant that, as the report of the Inspector of Schools was unfavourable, permission to put up the school-building on the *poramboke* site could not be recommended to the Government. That decision was hard and in effect it was against the orders of the permanent Director. Moreover, the applicant had collected building materials to the value of Rs. 1,000, which would be wasted if the school be not erected. The views of the permanent Director should be obtained before final orders were passed.

The percentage of literacy among the Nadars was very low, being only 9. That was mainly due to the absence of schools in important Nadar villages and the disinclination on the part of parents to send their children to schools in distant places. A few departmental Primary Schools should therefore be opened in important Nadar villages such as Paramarthalingapuram, Poovikudiyiruppu and Chukkapparaitherivilai.

The Primary School at Kidaraknizhy was built by the *Keraliya Nadar Samajam* and handed over to the Education Department on the understanding that it would be raised to the grade of a Middle School. The promise should be fulfilled without further delay.

Although there were only very few persons in the Nadar community with English educational qualifications, there were many V. S. L. C. holders who had got no employment in spite of repeated applications made to the authorities in the Education Department. When vacancies arose, members of advanced communities were appointed without any preference being shown to Nadar applicants. Again, while there were many acting Nadars in the Vernacular branch of the Education Department, they were not confirmed, but their juniors were put in. Special instructions should be issued to the authorities concerned to rectify the above irregularities and to confirm Nadar acting hands in preference to those belonging to other well-represented communities.

The Nadars were poorly represented in the Land Revenue, Excise and Police Departments. In the natural course of events, it would take a long time, or it